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The Article with Names of Persons and Gods in Thucydides and Herodotus. By A. PFEIFAU. (Commentationes Aenipontanae.) Ed. Kalinka and Zingerle, 1909.

The author remarks, by way of preface, that except in Book viii Thucydides has been so uniform in the use of means of expression that the rules can be determined by which he was guided in any given case, partly consciously, partly unconsciously. Even in the use of the article with proper names a systematic comparison of instances occurring under like conditions leads to almost exceptionless guiding principles. And these are, viz.: § 1. Before a person-name followed by the ethnic term the article is wanting. § 2. On first occurrence of a name Thucydides omits the article, but on second mention soon after the first the article is used to refer back to the former, unless the father's name is then added or there is some other definite ground for omitting the article. (In Book viii the anaphoric article has been handled more carelessly than in the preceding books.) § 3. Herbst thinks the anaphoric article is used only when the person-name is opposed to some other; but this is true only when the other name has occurred shortly before twice or oftener. § 4. As a variety of the anaphoric article is to be regarded the phenomenon that immediately after a direct speech the article appears before the person-name. § 5. *Anaphora ad sequentia*, i. e., where in mentioning a name things to follow are already in mind inducing the article. § 6. If a person-name already mentioned occurs again in attributive position Thucydides does not usually signify the relation to the former; but omits the article; for by this very position the name is sufficiently emphasized. But if it is important to indicate reference to the preceding, the article is added to the person-name even though in attributive position. § 7. If the author does not narrate, but cites words or thoughts of actors—generally in *oratio obliqua*—the article is omitted. But the article occurs also in *oratio obliqua*, i. e., where pure form of discourse is not preserved but narrative breaks in upon the thoughts indirectly quoted. Even in *oratio obliqua* we may expect the article where it occurs in *oratio recta*. § 8. The article is wanting in general statements. A side remark of the author has this general character, and this principle holds regularly where Thucydides himself or Homer is named as authority. § 9. Before person-names dependent on prepositions the article is oftener omitted than used. § 10. In case of apposition to a person-name the article is generally wanting with the name. If the articleless person-name to which the appositive is added has further the father's name, the appositive if it follows is always without article, but with it if the appositive precedes. § 11. *Βασιλεύς*. Referring to the king of Persia *βασιλεύς* has the article only three times—all in Book viii. It is worth while to consider the cases where *βασιλεύς* occurs as

appositive to the name of a king. Referring to the king of Persia βασιλεύς precedes (except once in Book viii) as a fore-name and lacks the article; in all other cases it is appositive and follows, lacking the article. If, however, the name of the king is not accompanied by the father's name, but only by the appositive βασιλεύς, the article stands with the latter, though omitted with the person-name. § 12. In co-ordination of several person-names, the article occurs usually also with the second name if the first has it, the article being here always anaphoric.

§ 13. In vivid narrative when the historical present is used the article is often omitted with a person-name.

In Herodotus the principles determining the use of the article though in general the same as for Thucydides are not always so, and are less strictly followed. The investigation proceeds section by section and with citation of all examples as in the case of Thucydides.

C. F. S.

Platonův Ion. Soustavný úvod s překladem. Napsal RUDOLF NEUHÖFER. (Plato's *Ion*—Introduction and Translation. By R. N.) Program. Brne, 1908 Pp. 32.

The rather full introduction, filling two-thirds of the program, gives an analysis of the dialogue, discusses the scene and characters, gives a historical résumé of the various views held by scholars as to the fundamental idea of the dialogue and Plato's purpose in writing it along with a statement and criticism of the arguments (*pro* and *con*) on its authenticity and date of composition, and concludes with a brief bibliography and mention of the manuscripts. The introduction is a very convenient and serviceable conspectus of the literature of the *Ion*; but makes no noteworthy contributions to our knowledge. The translation, so far as the reviewer has compared it with the original, is faithful. It is accompanied by brief critical notes on the Greek text.

C. L. MEADER

UNIVERSITY OF MICHIGAN

The Characters of Theophrastus: An English Translation from a Revised Text with Introduction and Notes. By R. C. JEBB, M.A. A new edition edited by J. E. SANDYS, Litt.D. London: Macmillan & Co., 1909. Pp. xvi + 229. \$1.80.

The work of Jebb, re-edited by Sandys, can call for little but praise. *The Characters of Theophrastus* admit of endless illustrations from Plato, Aristophanes, the orators, and the new comedy, and every reviewer may think of some which he would wish to add. E. g., for the complaisant man, who sends for his host's children at dinner, Suidas' story, *s. v.*